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Ann

Whig-Radicalism
Versus

Wesleyan-Methodism.

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WHIG-RADICALISM

v.

WESLEYAN-METHODISM;

OR

SAYINGS AND DOINGS

OF

CERTAIN LIBERAL DIVINES AND STATESMEN,

TOUCHING THE

WESLEYANS AND METHODISM.

"Fair Sir, you spat on me on Wednesday last;
"You spurned me such a day: another time
"You called me 'dog'; and for these courtesies,
"I'll lend you *heartly suffrage*."—*Shakspeare Modernised*.

"Whigs are deceivers ever."—*Lord Brougham*.

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TO THE

WESLEYAN ELECTORS

OF

GREAT BRITAIN & IRELAND.

GENTLEMEN,

In a few days (probably before the publication of this address) you will be called upon to exercise one of the most important rights, which as Christians and Englishmen, is entrusted to you. You will have to elect representatives in the Commons House of Parliament ; the future character of that House will, in all probability, be decided by *your* votes, and the suffrages of other Christian Electors. . You will not only influence the character of the House of Commons, but the temporal and eternal welfare of millions of your fellow-countrymen, and tens of millions of your fellow men may be biassed by your conduct on this occasion. Of what vital consequence then, in the present balanced state of parties, is one single vote ! And how important is it that you, being men who profess to “do all things

to the glory of God," should seek for special direction at the present crisis. This is not a time for *any* man, much less for a Christian, to be indolent and careless. It is time for the religious part of the people to be stirring, and to decide what shall be the future character of the Government. Great and mighty interests are at stake, and it is the imperative duty of the Wesleyans of Great Britain, in common with their fellow Christians, to lay aside all low and worldly political motives, to put their hand to the plough, and nobly to stand forward in defence of *England's Religion, her Bible and her God.*

Be not deceived by the popular cry, that "religion has nothing to do with politics." This is false ; religion is to be your guide in all things ; it is therefore your bounden duty to pray for divine direction in the present crisis. Is your Christianity to be put on the shelf, at the bidding of worldly and wicked men ? Are worldly politics to be considered of more importance, than the maintenance of the truth of God ? Stand you by the Bible ! Let every thing be subordinate to this, and when you know or believe that any Parliamentary candidate is either a Socinian, a Papist, or an Infidel, or a Christian *so called*, who will support popery and infidelity, vote for the man who will oppose error, and support Protestant truth.

Again, you are told that it is not the business of a legislative assembly to determine betwixt truth and error in theology. This is not true. The House of Commons will be asked next Session, whether or not the Sabbath is of divine obligation,—whether it is right to compel British soldiers, to assist in the worship of East Indian idols,—whether it is of any consequence what *religion* a child is taught, provided he is instructed in secular knowledge,—and whether it is right to pay for the education, in Popery, of young popish priests. These are only a few instances, out of an immense class of religious questions, which *must* come before the House of Commons, almost nightly, every Session. Just consider how “a liberal” would vote on most of these questions.

The “Slave Question,” also demands your serious attention. Her Majesty’s Ministers, in order to increase the revenue, which has been wasted by their own impolicy and extravagance, were about to plunge the country into the appalling guilt of participating in the profits of slavery in Cuba, and the Brazils. Observe! this was a scheme, not to afford you cheap sugar, but to eke out the revenue of an extravagant administration. Thank God! the scheme has, for a time, been frustrated. But remember, if the Whigs, “Liberals” (so called) and Reformers, are permitted to substitute Cuba and Brazil

sugar, the produce of slaves, for West India and East India Sugar, the produce of freemen, a great boon will be granted, and a reward bestowed, upon the FIENDS who are guilty of the atrocities of the middle passage. The owners of the Cuba blood-hounds, are to be encouraged—the owners of these hounds (some of which, from their superior speed and scent, we read have been lately taken to South Carolina, to hunt down the poor Africans) are to be favoured by the support of *English Reformers*. The duty on Cuba Sugar is to be reduced, but you are to be compelled to pay the same tax as before upon the sugar which comes from your own free Colonies—Christian countrymen! will you not resist this? Vote not for the man who will support this vile scheme; and take care that the anti-slavery candidate has your suffrage.

You are appealed to upon the Corn Laws, Toryism, and a great number of other political topics. The short answer to all these questions is, that *you* are bound to prefer religious to secular considerations.

Gentlemen, *these*, after all, are the biting questions. Will you vote for a latitudinarian in religion, or a Christian? For a supporter, or an opponent of a godless scheme of National Education? For a friend, or an enemy, to that government which has pa-

tronised Owen, the apostle of beastly socialism, and which has promoted Wyse and Shiel, two bitter Papists, to place and influence ; in short, whether or not, you will vote according to your *consciences* ; that is, *according to what the Bible tells you, upon prayerful consideration, is right* ; or according to your political prejudices, flattered by bad men, who now say that all religions are alike good ; but who will soon attempt to deceive you into the converse proposition, that all religions are alike bad and injurious.

But the utter want of principle shown by the Whigs in political matters, is far outdone by their conduct in reference to religious affairs. As clamourers for "Civil and Religious Liberty," they have attempted to delude, and are still endeavouring to deceive you. In their extreme liberality, in their advocacy of liberty of conscience, and in their endeavours to banish every thing in the shape of religious persecution, one would think—judging of course from *their own* statements—"none but themselves could be their parallel." From Lord John Russell, down to Mr. Milner Gibson, (the ex-Tory, and at present the would-be liberal Manchester Member) and from the Rev. Sydney Smith, down to the Rev. Josiah Conder, nothing is heard from one year's end to another, but noisy declamations in favour of the sacred rights of conscience. It is high time,

however, that these abominable pretences should be unmasked. These clamorous deceivers (*when it served their purpose*) or to use a favorite Whig phrase, “when it was *expedient*,” deliberately wrote, and published to the world, the vilest calumnies, and the bitterest abuse against *you*, the Wesleyans, and the revered founder of your system, the Rev. John Wesley. When votes are to be gained, the “Liberals” will tell you, that they respect your conscientious religious opinions, have a high opinion of your excellent system, and that they, forsooth, would not interfere with your Methodistical operations for the world! Believe not the deceivers! Plain palpable facts prove them false: and, notwithstanding their attempts to cajole you into the belief of their professions, be assured that “the poison of asps is under their lips.”

We have taken at random a few (and only a few) of the calmly written, and deliberately published “Sayings” put forth by the leaders of the Reformers, in order that you may judge of the *animus* which pervades their party, respecting the Wesleyans, and the whole system of Methodism. Read the extracts calmly, if you can; but notwithstanding the infamous falsehoods and the abuse of each of you personally, with which they abound, we say, *read them*; and, after the perusal, vote for a “*Liberal*” if you can. We beg your special attention

to the "Sayings" of the Rev. Sydney Smith, a Whig Clergyman, and for many years a writer in the *Edinburgh Review*; to Mr. Daniel O'Connell, the great agitator, by whose influence alone the Whigs have retained office for the last five years; to Lord John Russell, the Ministerial Leader in the House of Commons, and undoubtedly the ablest man in the cabinet, and to those of the Rev. Doctors Bogue and Bennett, two of the principal Dissenting Ministers.

You shall now see what opinion the leading Whig Clergyman of the day entertains of Methodism and the Wesleyan Methodists.

* "These very impudent people have one ruling Canon, which pervades everything they say and do. *Whoever is unfriendly to Methodism, is an infidel and an atheist.*"

"We are a good deal amused, indeed, with the extreme disrelish which Mr. John Styles exhibits to the humour and pleasantry with which he admits the Methodists to have been attacked; but Mr. John Styles should remember, that it is not the practice with de-

* The extracts here given are from the Works of the Rev. Sydney Smith in three volumes, vol. 1, London: Printed for Longman and Co., 1839.

stroyers of vermin to allow the little victims a *veto* upon the weapons used against them. If this were otherwise, we should have one set of vermin banishing small tooth combs; another protesting against mouse-traps; a third prohibiting the finger and thumb; a fourth exclaiming against the intolerable infamy of using soap and water. It is impossible, however, to listen to such pleas. They must all be caught, killed, and cracked, in the manner, and by the instruments which are found most efficacious to their destruction; and the more they cry out, the greater plainly is the skill used against them."

"It is scarcely possible to reduce the drunken declamations of Methodism to a point, to grasp the wriggling lubricity of these cunning animals, and to fix them in one position."

"—Canting hypocrites and raving enthusiasts, men despicable from their ignorance, and formidable from their madness."

"There may be, at present, some very respectable men at the head of these maniacs, who would insanify them with some degree of prudence, and keep them only half-mad if they could. But this won't do; Bedlam will break loose, and overpower its keepers."

“ If the choice rested with us, we should say,—give us back our wolves again,—restore our Danish invaders,—curse us with any evil but the evil of a canting, deluded, and Methodistical populace. Wherever Methodism extends its baneful influence, the character of the English people is constantly changed by it. Boldness and rough honesty are broken down into meanness, prevarication, and fraud.”

“ The debased mummerly and nonsense of Methodists has little more to do with the Christian Religion than it has to do with the religion of China.”

“ The darling passion in the soul of every missionary is, not to teach the great leading truths of the Christian faith, but to enforce the little paltry modification and distinction which he first taught from his own tub.”

“ There is nothing which disgusts us more than the familiarity which these impious coxcombs affect with the ways and designs of Providence.”

Such are the Rev. Sydney Smith's statements and sentiments respecting Methodism. Remember, if you please, that Mr. Smith has always been a reformer, and an earnest advocate of “ Civil and Religious Liberty ! ”

A worthy successor of the Reverend Gentleman now claims our notice. Mr. Daniel O'Connell, M.P. This *honourable gentleman* is well known as the clamourer for what *he* calls, "Justice to Ireland," and "The Repeal of the Union." By his influence and support, and under his controul, has the Melbourne Ministry contrived to maintain office despite of the contemptuous disapprobation and distrust of a majority of the Commons House of Parliament. Wesleyans! hear his opinion of you, and of your system.

* "The Wesleyan Methodists, in the person of their founder, and from his days, have upon all occasions shown themselves the enemies of freedom of conscience."

"You at least *appeared*, if you were not *really*, amongst the ardent supporters of the enemies of the English Protestant Dissenters."

"The Rev. John Wesley exhibited the most ardent, but melancholy, zeal in the cause of intolerance."

"The Wesleyan-Methodists, as far as the more

* Extracted from Mr. O'Connell's Letters "To the Ministers and Office Bearers of the Wesleyan Methodist Societies of Manchester." Dated July 6th, 1839, and August 1st, 1839.

liberal spirit of the present period will allow, countenance the principle of religious persecution.

“Your organization is extensive, and would be formidable, but for its inherent spirit of uncharitable antipathy to your fellow Christians.”

“I charge the Wesleyan-Methodists with being inveterate enemies of freedom of conscience.”

“Your history is a short one, scarcely exceeding some eighty years. Show me within that period, that you have distinguished yourselves by any one act, or declaration, or movement, in favour of freedom of conscience or full religious liberty, indeed I may say in favour of either civil or religious liberty; and I will blot out the word ‘hypocrisy,’ retract my charges, apologise most humbly, and write you down charitable Christians, and not intolerants and bigots.”

“I do believe that of all the errors that have deluded the human mind since Christianity commenced, there are none so totally defenceless in the field of argument as the ever varying, contradictory, and fantastic doctrines of Wesleyanism. There is no sect, society, or persuasion, that has lent itself to worse politics than the Wesleyans.”

“ John Wesley first roused the Protestant mob to burn the houses of the Catholics, and then accused the Catholics of having themselves burned their own houses.”

“ No men can have a greater store of bad characters than you have amongst yourselves.”

“ Even amongst yourselves, what grasp of union have you, save what results from the sordid and pecuniary oligarchy of your conference ?”

“ John Wesley was an intolerant bigot,” and “ his religious opinions were as various as the patches on a harlequin’s jacket.”

“ The Wesleyans have been found the ardent supporters of every bigoted and oppressive administration ; in short of every administration but one, that happened to be tinged with liberality ; and they have as uniformly opposed every measure calculated to increase the franchises, or to diminish the burdens of the British people, or to lessen in any way the irresponsible authority of the wealthy and powerful classes. In religion they have been bigots ; in politics, slaves ; tyrants in their conference ; servile sycophants in the exercise of political privileges ; a body formidable in the cohesion of their

unholy alliance ; despicable in their opposition to the tranquil spread of civil, as well as of religious liberty."

It is a first principle of the Popish religion that "the end sanctifies the means"—how then can one wonder at the falsehood and malignant calumnies which Mr. O'Connell has deliberately published? And this religious system, which not only permits, but actually enjoins upon its professors the practice of falsehood, perjury, idolatry and murder, has put forward the immaculate Daniel O'Connell to teach the persecuting Wesleyans how to become liberal and pious !

But to turn from Popery to Dissent, and from Mr. O'Connell to Doctors Bogue and Bennett, the two dissenting ministers who published the notorious "History of Dissenters." These reverend Doctors are well known as fierce voluntaries ; and Dr. Bennett, we believe, is a pretty regular attendant at the "Civil and Religious Liberty" and "Anti-Church Rate" meetings ; where, by the way, the Popish O'Connell, the dissenting Bennett, the sabbath-scoffing Hume, and the episcopalian Lushington may usually be heard exclaiming for "*liberty of conscience.*" Cordially hating Methodism, these historians of Dissent had not the manliness or the honesty fairly to attempt the contra-

vention of its doctrines and discipline ; but they must needs descend to gross misrepresentation, and (it is feared,) wilful perversion. If these Dissenting Doctors knew any thing of Methodism they must have knowingly perverted facts—if they were ignorant of the truth, why did they presume to write on the subject ? Mr. O'Connell and the Rev. Sydney Smith may have no competitors in abusive vituperation ; but these *Liberal* Dissenting chiefs are pre-eminent in misstating the doctrines and discipline of Methodism. It is impossible, in a mere pamphlet, to instance a tithe of the falsehoods and base insinuations contained in "The History of the Dissenters," but we will select a few.

" *Mr. Wesley was, indeed, regarded as an Ishmael, for his hand was against every man, and every man's hand was against him."

"The multitudes which attended the preaching of Mr. Wesley were not so numerous as those who had flocked to Mr. Whitfield ; but the sudden impressions and loud cries of the hearers were far greater than any

* These quotations are taken from "The History of Dissenters, from the Revolution to the year 1808," by David Bogue, D.D. and James Bennett. Second edition by James Bennett, D.D. London, Westley and Davis, 1833.

thing we find recorded in the life of Whitfield, for Mr. Wesley was exactly in that state of mind which welcomes the marvellous."

"Pelagianism, which the Church of England condemns in her articles, asserts that the death of Christ was intended alike for all, and that all men have a certain light, or grace, which they may by their own power improve, and that this makes the difference between one man and another. Such is the creed of the Arminian Methodists."

"To this same influence of the human will, they attribute the continuance of religion, and the final salvation of the regenerate."

"Even *his* kind of faith, however, Mr. Wesley seems to have put in the place of Christ."

"Both of the Methodist communions sent forth teachers exceedingly rude and uninformed; but such men were much better fitted for Arminian than Calvinistic preachers. Arminianism being the common creed of the careless world, it is readily welcomed by the carnal mind, without any rigorous examination of its proofs or tendencies; for there is no difficulty in convincing men of what they already believe."

“The Methodists, however, having just emerged from the bosom of an exclusive establishment, owe more thanks to religious liberty, than she owes to them. George Whitfield, indeed, was a man of a generous soul, which quickly felt, and justly appreciated, the worth of his dissenting predecessors in the glorious work to which he consecrated his life. But John Wesley presents us with a perfect contrast; for, although he preferred his mother, who inherited the good spirit of her non-conformist ancestors, to his father, who was a convert to high-church bigotry, he loved and inculcated the principles of his father, while he acted upon those of his mother. It was his constant care to carry the narrowness of the establishment into his new species of dissent; and in order to keep his societies from sinking into dissenting churches, which his perspicuity instantly perceived to be their natural tendency, he not only framed a code of discipline, which should supply a centripetal, to counteract the centrifugal force, but also breathed a subtle ether through the system, by diffusing suspicions of the Dissenters, whose blood had purchased the liberty he enjoyed. So far, therefore, as the spirit of the Wesleyans is concerned, liberality in religion gained but little from their rise.”

“To hear Mr. Wesley claim a supreme authority, with the same language as the Kings of Lombardy em-

ploy, when putting on their iron crown, 'God has given it, and I will keep it,' excited in Dissenters as much indignation as to hear Pope Hildebrand, or Archbishop Laud plead the possession of power, as a reason for the exercise of dominion over the conscience."

"The Arminians seem to have felt as gladiators exhibiting before the world, which must have been much confirmed in its native enmity to divine sovereignty and grace, by the misrepresentations of Wesley and Fletcher.

"Among the Methodists, the Commentary of Dr. Adam Clarke has appeared, and if it has not been so generally adopted by them as others may suppose, this should create neither surprise nor regret, for it contains a greater display of learning than suits the average attainments of the body, while it has attempted to sustain the cause of Arminianism by copious plagiarisms from Taylor, of Norwich, whose heterodoxy was far below the standard of Methodist doctrine."

So much for these liberal and *conscientious* Dissenting Doctors!

Lord John Russell is generally regarded, by those of his own party, as a profound statesman; how much truth there lies in this opinion we will not stop to enquire.

His Lordship, however, is an historian, and has published "Memoirs of the Affairs of Europe, from the peace of Utrecht." But the fickle jade, Fortune, as if to punish Lord John for turning to the flowery paths of literature, from the stormy field of politics, suddenly withdrew her countenance, and the event was most disastrous. In his "Memoirs," Lord John Russell misrepresented the Methodists. An election for Bedford soon afterwards took place, when he became a candidate ; he was opposed on the hustings by an honest Wesleyan, who exposed the memoirs. Lord John said "it was a mistake," but there is "no mistake" in stating that Lord John Russell was turned out of the pocket-borough of Bedford by the prophetic majority of ONE. Poor Lord John ! Was ever man so annoyingly defeated, first, beaten in his own borough, and, last of all, in his own House of Commons, by such a teasing but effectual majority ?

For the information of Wesleyan electors, and especially of those belonging to "The City of London," we extract the following from the "Memoirs."

His Lordship designates Methodism as a "quack medicine—soon famous, and soon forgotten."

"It can hardly be said, that the introduction of

Wesleyan Methodism permanently improved the morals of England."

" Among a sect, with whom enthusiasm was a rule, and poverty a condition of power, there were frequent attempts at mutiny and separation."

" The Methodists are a rare example of a sect who have flourished without persecution."

Mr. Wesley " had this peculiarity ; he fixed on a particular part of the Scriptures, gave it a new sense, and preached that part, if not to the exclusion of, yet in high dominion over, all the rest."

Writing upon " the witness of the Spirit," his Lordship makes use of the following terms—" the confusion made in a strong understanding," " the glowing raptures of a Methodist," " enthusiasm," " hypocrisy," " cant," &c. &c.

According to his Lordship, the Methodists " multiply miracles far beyond the regular and limited practice of the Romish Church. If a Methodist preacher wants a dinner, a suit of clothes, or a few pence to pay a turnpike, he puts up a prayer, and his want is miraculously supplied. Thus, between forgery

and fanaticism, sober and genuine Christianity is utterly lost."

" Could the Methodists be invested, indeed, by some revolution, with the absolute power which Rome once possessed, there is reason to fear that, unless checked by the genius of a more humane age, the Conference would equal Rome itself in the spirit of persecution."

" The Methodists grew vain of their peculiar sanctity, disputed with the world, and with one another ; and, in their search after an unattainable perfection, became infected with worse vices than their neighbours, whom they despised."

Such, then, are the statements and opinions of Lord John Russell concerning Methodism. The noble Historian, for whom some of you, in a few days, will probably be asked to vote, has published to the world that you are " fanatics," " enthusiasts," and " hypocrites." Remember too, that the great majority of those Members of Parliament, who supported Lord John in the House of Commons, also adopt his laxity of principle on religious matters, and are equally ready to misrepresent you when you avow your preference of principle to party. Witness their conduct when you petitioned the House against the Popish infidel scheme

of National Education. You expressed your dissent from the ministerial measure in a respectful manner; but how were your remonstrances met by these same precious "Liberals?"—by Billingsgate abuse and vile insinuations as to your motives. Statements, utterly untrue, were put forth relative to your views on the subject of education. You were denounced as the veriest bigots and hypocrites, by the men who will now endeavour to flatter you into the belief that they hold you and Wesleyan Methodism in the highest estimation. Amongst the foremost of these scoffers and revilers at you and your holy religion upon that occasion, stands Mr. Milner Gibson. The history of this young man is somewhat curious:—returned to Parliament as a conservative, he soon afterwards abjured his professed opinions and gave in his allegiance to the wild and indefinite schemes of modern Liberalism. There is a rumour abroad, that the poor bribe of an invitation to a ball at Buckingham Palace was the instrument of this young gentleman's conversion to low Radicalism. What will the honest Wesleyans and other Christians of Manchester say to the following degrading and disgusting speech of Mr. Milner Gibson's?

On June 21st, 1839, during the debate upon National Education, in the House of Commons,

Mr. Milner Gibson said—"The people of England might prefer the infallibility of Rome to the infallibility of Oxford, at least the one had the greater reverence for antiquity. The poor complained; not that their children were not taught religion in the schools, but that they were not taught useful knowledge. They were not taught their duties to God and man—to be honest, and lowly, and forbearing,—they were not taught their duty to their neighbour; but they were taught a good deal about Moab, and the names of mountains in the Old and New Testament, and about the offices of angels. He held the liberty of education to be, that any man should have the right of sending his child to the National School, to avail himself of those civil advantages which were placed within his reach by the civil government of his country, and to have his child taught such peculiar religious tenets as he might think right, of course provided the exercise of such a privilege involved no interference with the rights of others. The chief objection was to the four Whigs who were to compose the board, but he thought that no case had been made out to justify such a very hostile proposition as that of the noble Lord, the Member for North Lancashire. *If the religionists prevailed, we should have arithmetic taught in connection with justification by faith.* This opinion was not extravagant. Let the House hear a specimen of the *religious* mode of teaching the alphabet:—

"A stands for Angel, who praises the Lord;
 B stands for Bible, that teaches God's word;
 C stands for Church, to which righteous men go;
 D stands for Devil, the cause of all woe."

With what face can a man, who has within the last two years, given utterance to such a speech as this—dare to ask for your votes, to enable him to become your representative in a Christian legislature? Unless we mistake the character of the Manchester people, Mr. Milner Gibson the rejected of Ipswich, and Cambridge, will also soon have to write himself down—the rejected of Manchester.

But we will take leave of this contemptible personage, and endeavour to direct your attention to the great, the vital interests at stake in the present contest.

The Whigs have attempted to introduce a system of National Education; the scheme has, for a time, been frustrated; but they will strain every nerve to carry it in a future Parliament, and unless you prevent them, as you did on a former occasion, they will succeed in this their favourite scheme. What is its character? The establishment of schools in which the important and leading truths of Christianity are to be altogether rejected or at all events avoided, and a mere sentimental and worthless code of morality introduced in their stead.

The Popish and Socinian versions of the Scriptures are to be allowed, and part of the youth of this kingdom are to be instructed from these notoriously incorrect translations. The Children are to be instructed by Popish and Socinian teachers, in their soul-destroying heresies. And if fifty children of Socialists can be found in any one school, these Whigs would allow a Socialist teacher to attend the school, and instruct them in the abominations of this most abominable of all species of infidelity.

Return such men to Parliament as Lord John Russell, Mr. Gibson, Mr. Baines, Sir Joshua Walmsley and Mr. Brotherton, and you will then be lending your aid to the establishment of such schools all over the kingdom ; and you will be taxed for the support of the monstrous doctrines taught in them ;—but remember also, you must be held individually responsible for the results.

Wesleyans ! you cannot be indifferent to the subject of Popery. What have the “Liberals” done to protect you from its insidious machinations ? Nothing, absolutely nothing ; on the contrary, we will show you what they have done to *encourage* it, both at home and in the Colonies. Aye, Lord Melbourne spoke truth, for once, when he declared that it was the intention of the Government to “deal a heavy blow and great discouragement to Protestantism.” Upon ordinary occasions, his

Lordship (good easy man!) when appealed to in the House of Lords, upon any subjects of public interest, replies that "he is really unable to state what are the views of Her Majesty's Government upon the matter, but he will enquire." No enquiry was needed as to the ministerial intentions relative to Popery and Protestantism. From the end of the last century, the Whigs seem to have exerted all their influence to advance Popery, at the expense of Protestant truth. For the last ten years, the government has been using every endeavour to repress Christianity in Ireland, and to foster the baneful influence of Romanism in that unhappy country; in numberless instances papists have been placed in offices of public trust to the exclusion of Protestants. Nearly the whole of the government patronage, there, is virtually in the hands of Daniel O'Connell, a rank papist, and an inveterate foe to England and its monarchy. The ruthless and virulent persecutions endured by the Wesleyan ministers and missionaries in Ireland, exhibit a fearful picture of the influence which Romanism exercises over the government. Nor is the case altered in the Colonies; for there Popery assumes an alarming attitude, owing to the countenance afforded to it by the State. The "Liberals" have actually withdrawn the annual grants to the Society for the Propagation of the Gospel in the Colonies and Foreign parts; whilst, at the same

time, large annual grants of the public money have been made in support of the Church of Rome in Canada, New South Wales, Newfoundland, and elsewhere, to the prejudice of true religion and to the hinderance of the labours of all Christian ministers sent to the colonies by Protestant missionary societies. There are no less than twenty-three Romish bishops in the colonies, towards whose support you have to contribute ; to say nothing of a host of inferior priests, men of untiring energy and vigour, whose every power, both of mind and body, is devoted to the sole end of again plunging men into that state of darkness and superstition from which the Gospel, preached by your Missionaries, had happily rescued them, so that the darkness of Popery might again cover the earth, and gross darkness the people. Look at the present state of Newfoundland, and there see the fruits of this compromise of principle. It is the duty of Protestant electors now to take their stand, and to support the Parliamentary candidate who will advocate those measures best calculated to strengthen the interests of Christianity, both at home and abroad. It is the bounden duty of every Christian elector to do his utmost to discountenance a Government whose very existence depends upon the support it receives from the Papists in return for public money and patronage lavished upon them.

We make no apology for inserting the following extracts from an admirable letter which appeared in that truly Conservative newspaper, "The Watchman," of June 2nd. The letter is signed "Philo Lutherus" and was published in order to disabuse the public mind from the influence of certain statements made at the late meeting of "The Catholic Institute."

"The Right Rev. Dr. Polding, Vicar Apostolic of New Holland, said that "the *Institute* proceeded upon the *principle of equality*, not precisely spiritual; but which advocated the *right of every man*, under the Revelation of the Almighty, *to worship God according to the dictates of his religion*. Why should the word *tolerate* be known in a Christian land? Why should it be heard in a Christian's mouth? (Cheers.) They were all equal, and *none had the right to tolerate another*. The Right Reverend Prelate then retired amidst very general cheering." I do not mean to quarrel with the sentiment; it is the monstrous inconsistency and glaring contradiction of the statement, that Popery countenances or allows of any such principles where it has a fair field for its operation. To produce authorities to prove this, is like holding a candle to the sun. Who, for instance, can count the curses that even the Council of Trent pronounces against all that deny the truth and authority of its various and numerous decisions. On the sacrifice of the Mass,—a thing utterly contrary to the Scriptures and Christianity, dissidents are cursed *NINE* times over! That Council concluded with these words:—"Cardinal: A curse to all heretics!" Then the whole Council joined in full chorus—"A curse! a curse!" Popery has always, when a fair field has presented itself, suited the action to the word. The greatest Council that Church ever held, a general one, and therefore as binding as the Bible upon a Papist,—the fourth Council of Lateran has decreed it to be the duty of Papists of all ranks and degrees when called upon by that Church *to extirpate all heretics*, root and branch, *and to give their lands and kingdoms to Papists*. And what makes this point important to be understood at this time, is its bearing on the election of Members of Parliament in the event of a dissolution. Protestant electors, who for any temporal advantage vote for a Papist to represent them in the House of Commons, much resemble him who sold his master for thirty pieces of silver. To see this, only mark the following decree of the Council of Lateran above-mentioned. After having decreed in general the extirpation of all heretics, they then decree the obligation of those who are to prepare for and execute that decree:—"Let the *secular powers*, of whatsoever office," SHERIFFS, MEMBERS OF PARLIAMENT, &c., of course, "be warned and induced, and if need be *compelled*, by ecclesiastical censure, that, as they desire to be reputed and taken for believers, so they publicly take an oath, for the defence of the faith, that they will *study in good earnest (bonâ fide) to extirpate to their utmost power*, from the territories subject to their jurisdiction, *all heretics* marked by the Church." That Church, indeed, is too wise to aim at too much at once. It can relax the reins of spiritual government as occasion may require; but still such are the principles of Popish politics towards Protestants, who are amongst the worst of heretics in the judgment of the Romish Church. To pretend that "ecclesiastical censure" is lightly esteemed by the great men in that body, the lay gentlemen, Lords, Com-

mons, and O'Connells, only displays the most entire ignorance of the true state of the case. Hear O'Connell himself: "I battle with all the sternness of my nature—against such political arrangements as do not satisfy my judgment. But THE CHURCH HAS NOT A MORE SUBMISSIVE SERVANT TO THE HIERARCHY THAN I AM." And if this stern demagogue will crouch like a spaniel at the bidding of a Popish Priest, what will softer natures do? Yes, yes! Daniel, we believe you can swagger about toleration and justice to all, as well as the Right Rev. Dr. Polding, when it suits you; but if the Protestant muzzle could once be fairly off, your lamb-like speech would assume its native growl; and the wolf would be seen to be still a wolf.

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New I will lay before the reader the law of O'Connell's own Church. The edition of the Canon Law which I quote was printed at Turin, 1621, 'cum licentiâ superiorum.' It is a Popish edition and cannot be suspected by them. The very title of the chapter tells a tale. "An oath which is against the benefit of the church is not binding—*Juramentum contra utilitatem Ecclesiasticam praestitum non tenet.*" The law says 'Non juramenta, sed perjurium potius sunt dicenda, quæ contra utilitatem Ecclesiasticam attentantur.' Those oaths which are against the *benefit* of the church are to be accounted perjuries rather than valid oaths. Decret. Greg. 9, Lib. 2, tit. 24, cap. 27, col. 824—5. Now all that is necessary by the principles of Popery to dispense with any oath is for the hierarchy to determine that the keeping of it would not be for the *benefit of the church*. Again, Lib. 5, tit. 7, cap. 16. The heading is, 'Liberantur ab omni obligatione, qui heretici tenebantur astricti—Catholics are liberated from *all obligation* to those who are in a state of *heresy*.' The Law is, "Absolutos se noverint a debito fidelitatis hominii, et totius obsequii, quicumque lapsis manifesti in haeresim, aliquo pacto, quacunque firmitate vallato, tenebantur astricti."—Let those know who were bound in any compact, however established it might be, to any persons who have manifestly fallen into heresy, that they are perfectly free from the bond of that compact, and from all obligation to fulfil it.' And the gloss or exposition of the Popish canonists, or lawyers is this, 'Take notice here, that by the very nature of the law itself every Catholic is fully and in fact liberated from EVERY KIND of *engagement* by which he might have been bound to him who is now a *heretic*.' The Protestant who does not see here the pernicious principles of Popery, and its deadly aim at all Protestant rights, liberty, and life, deserves to be blind. May heaven protect us from this anti-christian system!"

Gentlemen, you are called upon to decide the fate of an Administration which has publicly patronized Popery, Socinianism and Socialism. If disregarding minor points (and all questions of secular politics, Corn Laws included, are minor), you support men who will vote against the present Ministers, the character of Wesleyan Methodism will be maintained. If, on the other hand, you join wicked men in preferring

secular politics to religious politics, who will believe in your sincerity—and how can you rebut the imputation of being a worldly and backsliding church ?

None of us can escape his conscience by denying either that religious interests are involved in the present election, or that those interests will be better promoted by voting for the present Ministry. The voice of the Wesleyan body has proclaimed that the first Ministerial scheme of Education was an ungodly measure. The ministers told us that they abandoned it by compulsion, and that they will adopt it when they can. If you vote for them, you say they shall !

LAY THESE FEW RULES TO HEART.

1. Do not vote for a Papist. He is a member of a great conspiracy to defraud you of your religious rights. He may be an unconscious conspirator ; but when the time shall come he must act as his priest shall order him, on the peril of his soul !

2. Do not vote for a Socinian ! He will not honour Christ if you elect him, and you cannot honour Christ by electing him !

3. Do not vote for any man who, in his legislative capacity has scoffed at the Sabbath, Divine Providence, or the Bible. As you fear God do not support Hume, Warburton, Milner Gibson, or any man like-minded.

4. Apply to every Candidate for your suffrages this simple test,—“ In every proposal for schemes of

National Education, will you confine your support to education in the protestant religion, and from the authorized version of the Bible? And will you to the best of your power save me from being taxed to support Popery and Socinianism?"

If you approve these rules (and deny, as in the sight of God, their propriety and obligation if you dare!) you will act as Mr. Alderman Westhead, of Manchester, a Wesleyan of high respectability, has acted. Until a recent period he has given his powerful political influence to the Liberal party, but since the proposal of the Government Scheme of Education, he has entirely withdrawn it, and he is now affording his active support to the Conservative Candidates for Manchester. To a friend who enquired the reasons of this change he has addressed a reply, in which he states, that, from the godless and infidel tendency of many liberal measures, more especially that relative to National Education, he, as a Christian man, is compelled to withdraw his support from the Reform party, and give his powerful influence to the Conservatives. May his example be productive of abundant good!

Wesleyans! "go and do likewise."

I have the honour to be, Gentlemen,

Your faithful and obedient servant,

A WESLEYAN.

London, June 14, 1841.

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